The PULPIT

A Periodical of Contemporary Preaching

NOVEMBER 1942

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Contributed by Readers of **THE PULPIT**

The Goal of the Pilgrims

A few years ago an American was the guest of the president of one of the South American republics. The president asked him why he thought it was that South America, with all its great natural advantages, was so far behind North America—notwithstanding the fact that South America was settled before North America. He proceeded to tell his visitor of South America's great forests, ranches, mines of iron, copper, coal, silver, gold, and all those rivers and waterfalls which rival Niagara. The American was hesitant about answering the question, so he asked the president what he thought was the reason. He replied: "I have come to this conclusion: South America was settled by the Spanish who came here in search of gold, but North America was settled by the Pilgrim fathers who went there in search of God."—*Malcolm A. Harris, Presbyterian Church, Clifton, Ohio.*

Planning the Future Without God

H. G. Wells drew up a while ago what he called a new Bill of Rights—a blueprint of principles for the future peace of the world; a new international charter which is intended to protect the ordinary man from exploitation by any group, or by any government, in the coming peoples' peace. An English religious journal, however, said that Mr. Wells made one fundamental mistake. "In setting out to construct an elaborate machine he refuses to plan it so that it may be connected with the only source of power capable of driving it." This power, the journal declared, can be found only in the will of God. "Only upon the sure foundation of God's will can man build an abiding place for his soul."—*Stanley I. Stuber, New York, N. Y.*

'Faith Lost—All Is Lost'

In a recent issue of *Life* magazine there was the history of the Torpedo Squadron 8, a group of fifteen pilots and fifteen enlisted men who fought in the battle of Midway. The story is told by the only man of the thirty who lived to tell the tale. One of the men, a Harvard graduate, wrote in a letter to his parents last December 7: "In the period approaching Christmas it seems bitterly ironical to mouth again the timeworn phrases concerning peace on earth, good will to men, with so many millions hard at work figuring out ways to reduce other millions to slavery or death. I find it hard to see the inherent difference between men and the rest of the animal kingdom. Faith lost—all is lost. . . If the world ever goes through this again, mankind is doomed." These are touching words. Their author is among those whose lives have been sacrificed for better days.—*Elmer E. Voelkel, First Congregational Church, Beloit, Wis.*

Can You Prove You're Alive?

Birth certificates are assuming much importance these days. A sidelight upon this fact is the discovery that fifty million people in the United States cannot furnish legal proof that they were born. That they are here we know, but the greatest misfortune is that many persons fail to give any evidence, legal or otherwise, that they are really alive. The Master would have us make no mistake here. He makes plain that he who would give proof of life must show reason for living—must be alive to all that is true, pure, just, lovely, and forgetful of self in establishing these values.—*John Marvin Rast, Methodist Church, Greenwood, S. C.*

They Did Not Sing!

The very able principal of a vocational school for Negroes told me recently that he was worried about his people in this national crisis. He said: "I was in a movie theater when 'America' was thrown on the screen. Everybody rose to sing it. The white people sang with fervor, but I noticed the silence of the Negroes. They did not sing." What underlay that silence? The Negroes like to sing. Apparently it meant that they would let the whites sing "My country 'tis of thee, Sweet land of liberty." They could sing it. To them it is "my country." To them it is "sweet land of liberty." But not to the Negroes. They are on the edges of this land of liberty, segregated and discriminated against at almost every point. Inner resentment lay behind that silence. Instead they sing their own "national anthem." They can sing that, for it tells of a struggle for liberty not yet found.

"God of our weary years,
God of our silent tears,
Thou who hast led us thus far on the way,
Thou who hast by thy might
Led us into the light,
Keep our feet forever in the path we pray.
Lest our feet stray from the places, our God, where we met thee,
Lest drunk with the wine of the world we forget thee,
Shadowed beneath thy hand,
May we forever stand,
True to our God,
True to our native land."

—*From an article by E. Stanley Jones.*

The impact of the Christian gospel on contemporary life is producing as many examples of redemptive power today as in any past generation. The Editor welcomes such illustrations for this page, and urges readers to submit those which have come under their observation. The illustrations in this page will suggest style and length.

Bombed—But Thankful

A friend, whose brother is a good member of the Richmond Hill Congregational Church of Bournemouth, England, let me read a letter from him which is highly interesting as portraying conditions in that war-torn country. I quote one paragraph from the letter:

"One thing the war has done for me, it has made me most exceedingly thankful for the countless blessings of life. To wake in the morning after a peaceful night, and find that Gertie is well, Winnie O.K., Punchie his jolly self, and the house still standing . . . is an experience I never had before. And when one goes to bed at night, to commit one's self to the Eternal Mercy, and to fall asleep feeling that all is well no matter what may happen, is a great, great experience. I feel that if I took a week to thank God, I should leave half the blessings unmentioned. That hymn often comes to my mind:

" 'When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.' "

—*From a writer in Advance.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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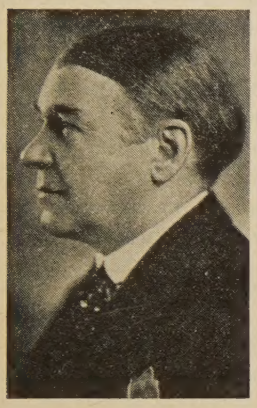
Faith of Our Fathers

BY EDGAR DEWITT JONES

THE eleventh chapter of Hebrews enshrines the founding fathers of the Jewish and the Christian faith. John Henry Jowett called this chapter the Westminster Abbey of the Bible, wherein sleep the pioneers and pathfinders of religion in heroic days.



There is a moral grandeur about this chapter. One approaches it with awe. For all about are the spirits of just men made perfect. Ponder the epitaphs inscribed upon the monuments: "These all died in faith, not having received the promises, but having seen and greeted them from afar." The Greek word translated "greeted" in this sentence has the idea of a gesture. Thus one sees, as across a vast distance, some long-sought-for goal. He catches sight of it and salutes it, and then dies without having actually obtained the prize or reached the goal. This is life, and it is not only something—it is everything—to glimpse the shining goal, salute it with a shout, and pass on. It is indeed true that we count ourselves not yet to have apprehended, but we press on.

I

It is December 21, 1620 (new calendar), and the voyaging Mayflower has dropped anchor in Plymouth harbor. For sixty-six days she had battled with the Atlantic, encountering storms and deadly calm, fighting disease and other perils. And now she lay just off the bleak New England shore. Captain Christopher Jones had brought her over.

The Mayflower had as passengers one hundred two persons, eighteen married couples, twenty-six women. A baby was born in mid-ocean, and another as the ship rested in the waters of Plymouth bay. One passenger died at sea. Youth was on board the Mayflower. William Bradford, who became the second governor of the colony, was thirty-one; Edwin Winslow was twenty-six; John Alden, twenty-one. There were a number of small children on board.

In Plymouth harbor and aboard the Mayflower, the Compact was signed, beginning with the words, "In the name of God, Amen." "This event," says Bancroft the historian, "was the birthday of constitutional liberty." It was religion that inspired the Mayflower's voyage; it was religion that sustained that heroic colony through the hardships and privations of those early and terrible years.

It was religion that prompted those adventurers who dared all for freedom to raise their voices in hymns of praise:

> Amidst the storm they sang,
> And the stars heard and the sea,
> And the dim aisles of the forest rang
> With the anthem of the free.

II

It is July, 1776, and the place is Philadelphia. Great events are in the making. The Continental Congress is meeting a mighty issue. The committee appointed to draft a Declaration of Independence selects a tall, rangy, auburn-haired Virginian, Thomas Jefferson, to write the document. He secludes himself in a boarding-house with a minimum of aids, and in less than a month produces a paper which to this day when ably read in public sends tingles down the spines of the hearers.

Congress debated Jefferson's composition for two days, made a few slight changes and passed the resolution. There were dramatic episodes in the picture. Caesar Rodney, ill, with one side of his face covered with a silk cloth to hide the disfigurement caused by a malignant disease, rode all night and day from Dover, Delaware, arriving in time to stride, booted and spurred, into the assembly and say, "I vote for independence."

John Hancock led off with his bold signature, saying that he wanted George III to be able to read it without putting on his specs. Charles Carroll, fearful that someone would mistake him for another who bore the same name, signed, "Charles Carroll of Carrollton." There was humor and mirth even in so grave a moment. Benjamin Franklin remarked, "We shall all have to hang together or we will all hang separately." "Whereupon Elbridge Gerry of Block Island, who was slender of build, remarked to Benjamin Harrison of Virginia of ponderous bulk," in substance: "You'll have the advantage of me when the hanging begins. When they are through with you, I'll still be struggling in mid-air."

The old bellringer, who had been told to be on hand to start ringing as soon as word reached him that the Declaration had been adopted, was pessimistic. "They'll never do it. They'll never do it," he repeated again and again. Then suddenly a boy appeared, running and shouting: "Ring! Ring! Ring!" And the event was history.

III

It is the spring of 1787, and the place is again Philadelphia. The Constitutional Convention is in session,

and by the last of May fifty-five men had arrived, the picked men of the states. Of the fifty-five, thirty-four were lawyers or had studied law; eight were merchants; six were farmers; three were physicians; and two had been ministers of the gospel; one was a printer; thirty-nine were graduates of universities. Their average age was forty-three and a fraction.

The president of the convention was George Washington. The sessions were held behind locked doors. No inquiring reporters or candid cameras were present. Liberals and conservatives were in the group. It seemed at first that they could not possibly agree as to what should go into this important instrument. There was much confusion and disputation. Far into the summer the controversy continued. There came a day when Benjamin Franklin arose and suggested that they send for a clergyman of the city to invoke divine guidance upon them, that they might find their way to a happy conclusion.

Alexander Hamilton opposed Franklin's proposition on the ground that such a procedure would alarm the public. He had no objection to the prayer's being offered; he made that clear. So Franklin's resolution failed, but it is believable that from the hearts of the men who composed that gathering went up fervid prayers for guidance that unity might come out of chaos; and so it did. In the spirit of "give and take," the framers finished their stupendous task. Gladstone said of the document that it was the most inspired instrument conceived by the mind of man at any given time.

Sixteen of the fifty-five men refused to sign the Constitution, though it was adopted by a majority vote. Among the notables who refused to sign was George Mason, author of the Bill of Rights. These men gave various reasons, as for instance, "too much power vested in the Supreme Court," and again, "too much power given the Federal Government to levy taxes." Yet these sixteen men were not looked upon as unpatriotic. They had their say, and it was respected. Patrick Henry, whose speeches had stirred the people like the tap of a drum, fought the ratification of the Constitution in Virginia, but it carried in the necessary number of states and became operative.

The Constitution is elastic. It has been amended twenty-one times and "unamended" once. Chief Justice Hughes said that the Constitution is what the Supreme Court says it is; and that august court, generally speaking, reflects the trend of the political thinking of the masses. The Bill of Rights was put into the Constitution by way of amendment, assuring free speech, free religion and a free press. Here the people are protected from their government; here the case for the people is vested in the people.

IV

It is January 1830 and a momentous debate is in progress in the United States Senate. The doctrine of nullification is the issue. That doctrine was "the formal suspension by a state within its territorial jurisdiction of a law of the United States." Nullification was strongly held in South Carolina, with Robert Y. Hayne and John C. Calhoun as protagonists. Colonel Hayne, youthful, aristocratic, cultured and a polished orator, in his notable speech made a formidable attack against the federalism of New England. The speech created a sensation and the opposition turned to Webster to answer it.

There was fear on the part of some that he was not prepared to reply to so able a speech immediately, but when they consulted the Massachusetts senator he explained that he had been for twenty years preparing to answer just such an argument. How well he answered it, history has recorded.

When Webster spoke on important occasions, he always dressed the part, his favorite attire being a blue broadcloth claw-hammer coat with brass buttons worn over a buff waistcoat, topped off with a white or black stock. The Senate was crowded to the doors as he arose to make reply to Senator Hayne. In the speech that followed Webster used all of the arts of great public speaking. He argued, analyzed, arraigned, indicted, chided, letting his opulent imagination have free rein. As he approached the mournful and magnificent peroration, his Jovelike presence seemed to expand, rhetorical thunderbolts crashed above his audience, his deep voice shook with emotion as he declaimed:

> When my eye shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union: on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, nor a single star obscured, bearing for its motto no such miserable interrogatory as, "What is all this worth?" nor those other words of delusion and folly, "Liberty first and Union afterwards"; but everywhere, spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart—Liberty and Union now and forever, one and inseparable!

The doctrine of nullification had been scotched but not killed. In April of the same year, 1830, the birthday of Thomas Jefferson was celebrated with a big dinner in Washington. It was a gala occasion and the leading politicians were present. President Jackson was to participate, and he was told of what was going on among the nullifiers. The information but served to stouten the purpose of Old Hickory to preserve the Union at all hazards. There was a long list of regular toasts, after which volunteer toasts were called for. President Andrew Jackson arose, straightened himself to his full height, fixed his gaze upon Calhoun, paused for a dramatic hush, and proposed the toast: "Our Federal Union: It must and shall be preserved."

The President lifted his glass, the banqueters rose to their feet to drink it standing. Claude G. Bowers, in his vivid narrative of this event, says: "It was something more than a toast—it was a Presidential proc-

lamation." Calhoun arose with the rest, and one present described his tension: "His glass trembled in his hand and a little of the amber fluid trickled down the side. When all were seated, Calhoun, who had remained standing, slowly and hesitatingly proposed: 'The Union: next to our liberty, the most dear.'

"He paused for half a minute and proceeded to say: 'May we all remember that it can only be preserved by respecting the rights of the States, and by distributing equally the benefits and burdens of the Union.' "

It was all over. Nullification was dead and Old Hickory was the executioner.

V

It is February 11, 1861, and in Springfield, Illinois, Abraham Lincoln is about to leave for Washington. The skies were overcast with clouds, and a gentle rain was falling. About a thousand people, neighbors and friends, had gathered at the station to see their fellow townsman off on his hazardous journey. Just before the train left the station Mr. Lincoln came out upon the rear platform of the last car, lifted his hand, and in a voice choked with emotion, said:

> My friends: No one not in my situation can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived for a quarter of a century and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when, or whether ever I may return, with a task resting upon me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me, and remain with you, and be everywhere for good, let me confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

VI

It is Appomattox, April 9, 1865, and General Robert E. Lee has surrendered the Army of Virginia to the victorious commander of the Armies of the North, General Ulysses S. Grant. It was a scene that artists love to put on canvas and has supplied a theme for many a novel, poem, oration. The men in blue with "flaunting flags and prancing nags" returned to their homes mighty conquerors; some to go into business and to amass fortunes; some to enter politics, to become governors and senators; and five, who bore the title of general, to achieve the presidency of the United States. They were victors and entitled to praise and preferment.

Victorious General Grant became President of the United States. The period following the war was marked by corruption in high places but no scandal touched the President himself. Out of office, he became partner in a financial enterprise, was betrayed by his associate, lost all his holdings and was burdened with a huge indebtedness. Though suffering with a fatal malady, he set himself heroically to the task of writing his memoirs. It was as if with one hand he pushed back the grim specter of death and with the other completed the writings that were to lift the load of debt and free his family name from any breath of dishonor.

The men in uniforms of gray went back to devastated regions, war-scourged cities, impoverished estates. Many of their homes were in ashes; they had to begin all over again. On that ninth of April, through long lines of weeping men rode General Lee, grave of countenance but calm of spirit. His material possessions were gone; beloved Arlington had passed out of his hands. There came an offer of a home in England, where he might spend the rest of his days in comfort, ease and luxury. He declined it. He refused $25,000 a year, offered him by a life insurance company, saying, "I can receive no money that I have not earned," and became president of a small and struggling college at a salary of $1,500. He nourished no rancor, showed no bitterness, urged his former soldiers to support the Union. One day a mother put her little child in his arms and asked him to offer a prayer for her firstborn. General Lee bowed his head over the child, held him close, handed him back to his mother, saying, "Teach him to deny himself."

> Love and tears for the Blue,
> Tears and Love for the Gray.

VII

The faith of our fathers. What an enchanting theme! Thanksgiving Day with us has both a political and religious significance. It unites uniquely thoughts of God and of government. When the pioneers blazed paths through the wilderness where highways never ran, they built, along with their cabins, the schoolhouse and the church. Our fathers had faith in God and provided places where he might be worshiped, humble meetinghouses at the crossroads, little brown churches in the wildwoods. One of the noblest developments of our nation has been the public school. The founding fathers put a premium on education and rightly separated church and state, but not state and religion.

No finer statement of the essence of democracy has been framed than these two closing paragraphs of Hamilton Fish Armstrong's book entitled *We or They:*

> To be liberal does not mean to understand all principles and to have none. The democratic principle is that the majority has the right to govern and that the minority has the right to criticize and oppose the majority. The liberty of the majority is limited by the right of the minority to dissent from the majority; in this right originate all the other rights of the citizen. But the right of the minority to dissent is limited by the right of the majority to rule, and by the majority's duty to restrain minorities which threaten to overthrow the majority by force and destroy all liberties. The majority has the moral right to exercise power, but it is the trustee of that right and must so exercise its power that a different majority may overrule it tomorrow, and another majority may overrule that one the day after. The majority of today shall not put chains on itself and on all future majorities any more than it shall make people of a particular color slaves. It shall not

accept a dictator. Even the sovereign right of the people stops short of the right of suicide.

This is not a compromise between doctrines. It is *a* doctrine, the democratic doctrine, which proclaims the right of free competition between political parties composed of free individuals as the best method of assuring peaceable progress. It proceeds through trial and error. It is based on the assumption that no man is infallible and that there does not exist a political science. When one discards this doctrine one must accept the dictatorial doctrine, according to which there are infallible men whose commands are not to be opposed. Lenin was right, Mussolini and Hitler are right: between the two doctrines there is no compromise. Our society or theirs. We or they.

The weaknesses of a democracy are the abuse of liberty, and inefficiency. The cure for the ailments of democracy is more democracy. Mr. Jefferson said that the people could be trusted to act wisely if only they are informed upon the issues at any given time. How to get that information to the people, how to present it uncolored by partisanship and undistorted by particular interests, is a vexatious problem in a democratic form of government. If there are heartaches in a democracy, there are also heartbeats of gratitude and of joy. The right of a majority to govern and the right of a minority to become a majority—these rights are fundamental in the American way of life.

VIII

In the year 1892 a ship of the Holland-American line entered New York harbor. It was laden with immigrants and as the ship passed the Statue of Liberty Enlightening the World, the passengers crowded the side of the ship next to the statue. Some of them laughed and sang. Others shed tears of joy as they looked out upon the land of promise. By the guard rail stood a little boy holding his father's hand. "Father," said the little boy, "do you know anybody in America?" The father said he didn't know a soul. "Do you have a job awaiting you?" the little fellow queried. His father replied in the negative. The little fellow was not through with his interrogations. "How much money have you, father?" The answer was that he had about $450. The little boy was silent for a time and then he spoke again: "If you don't know anybody in America, and if you haven't a job, and have only $450, what are we going to do if you don't get a job and your money runs out?"

"My boy, this is America," the father explained. "It was in this country where a boy born in a one-room cabin with a dirt floor and lighted by a single window climbed to the greatest gift within the power of the American people to confer: the presidency. In a land where such a thing could happen, there must be room for a Dutch immigrant who has faith in God and is not afraid to work. There must be a place for us."

And there was. The little Dutch boy who asked those questions is now the Rev. Joseph R. Sizoo, formerly minister of the New York Avenue Presbyterian Church in Washington, D. C., and at present minister of the Church of St. Nicholas, Dutch Reformed, in New York city.

If we walk in the faith of our fathers, believing that God is and that he is the rewarder of them who seek him, if we have faith in our democratic institutions and are willing to sacrifice for them, if we have faith in the necessity and dignity of toil, this nation will endure, and no enemy without can imperil us. It is the enemy within—sloth, corruption, sectionalism, intolerance and injustice, which alone can defeat us and make us a prey to the enemies without.

IX

Faith of our fathers! What a theme! May I not appropriately and with reverence paraphrase the noble passage from the eleventh of Hebrews?

By faith the voyaging Mayflower embarked from Old England and found harbor off the bleak New England shores. By faith the Pilgrim Fathers set up a government on a new continent dedicated to God and inspired by a desire to do his will on earth as it is done in heaven.

By faith Thomas Jefferson was stirred to strike a blow for political independence and wrote the thrilling document that declared that all men are created equal and endowed with certain inalienable rights. By faith he said, "Love your neighbor as yourself and your country more than yourself."

By faith George Washington left his spacious mansion at Mount Vernon and espoused the cause of the tax-burdened colonists. By faith he forsook ease and comfort, choosing rather to suffer hardship with his men at Valley Forge than to enjoy the favor of the king. By faith he became the President of the newly born Republic and endured as seeing him who is invisible.

By faith Alexander Hamilton established the financial credit of the nation. In the eloquent words of Daniel Webster, "He touched the corpse of public credit and it sprang into life. He smote the rock of national resources and abundant streams of revenue flowed." By faith James Madison gave richly of his scholarly mind to form the Federal Constitution. By faith Andrew Jackson fought the battle of the impoverished and underprivileged many against the privileged few.

By faith Abraham Lincoln bore the awful burden of four purgatorial years seeking to preserve the Federal Union. By faith he carried a dreadful war to its conclusion without hate in his heart, saying, "I have not only suffered for the South, I have suffered with the South."

By faith Woodrow Wilson in the dreadful heartbreak of a world war dreamed a dream of a warless world, in which the nations should be leagued together to keep the peace. By faith he glimpsed that promised land which, like Moses, he might not enter.

And what shall I more say? For time would fail me if I should tell of that unnumbered host, the unnamed and obscure citizens who bore unimagined burdens, sacrificed in silence and endured nobly, that a government of the people, for the people, and by the people might not perish from the earth.

Let Us Give Thanks – Now!

By Delos O'Brian

THERE will be many people, I have no doubt, who will vigorously disagree with the assertion that this is a fitting time to give thanks—in fact, that there was never a better time to be thankful than today. Such people think solely in terms of the terrifying and tragic events which sadden and sicken our world. These events have blacked out their spirits to everything except the trouble, the affliction and the tears of today. Their thoughts probably run something like this: From beginning to end this age is a nightmare. It could hardly be worse. Everything has gone wrong. Nothing is going right. This is no kind of world to arouse our enthusiasm, least of all our praise. Of all the woe-stricken times which men have known this is one of the most inauspicious times for thanksgiving.

But I am thinking of this Thanksgiving in entirely different terms. I am thinking that the best time to be thankful is often the very time when there is the least obvious reason for rejoicing. The time to count your blessings is frequently the very time when tragedy walks beside you, and for a dramatic and convincing illustration of this truth I turn to the Apostle Paul.

PRAISE FROM A PRISONER

Paul was a prisoner of Rome. He was enduring the hazardous and distressing journey to the Imperial City. He knew full well what this journey meant in terms of personal danger. He was under no illusions regarding the imprisonment and the judgment which awaited him upon his arrival. Going up to Rome, a prisoner, was a gravely dangerous business. But Paul met that experience with an unconquerable spirit—the spirit of thanksgiving.

The author of the Book of Acts gives this dramatic fact force by describing two events in two adjoining sentences. In the first sentence the author tells of the brethren who came out from Rome to meet Paul, and of the apostle he says: "He thanked God, and took courage." Then in the very next sentence he describes the apostle's imprisonment. There is something extremely realistic and intensely reassuring in the way the author of the book places these two facts together. Praise and arrest! Gratitude and imprisonment! Thanks and danger! An act of thanksgiving and tragedy—side by side! That is human life. That is religious faith at its best!

When we take time enough to examine this matter we know that it is an easy business to be grateful when we have everything in the world to be grateful for. It doesn't take any character or courage to give thanks when your every wish is satisfied. Indeed, one barely deserves any credit at all for a thanksgiving which is not acquainted in some manner with tragedy. Yet many of us are in the habit of thinking of thanksgiving in terms largely of ease and comfort and the absence of all care. We are even accustomed sometimes to look backward at the first Thanksgiving as if it marked the end of a long period of hardship and as if it signaled the beginning of a long period of carefree living. That was not the case at all.

Consider: Every need of the Plymouth colonists had not by any means been satisfied, nor had every tragedy been endured. The little colony had weathered a difficult and dangerous time, to be sure, but all the difficulties and dangers were not over. The colonists were still engaged in the arduous struggle for existence. They had still to protect themselves against persecutions from without and against the machinations of the meaner sort from among themselves. At the first Thanksgiving were men and women and children whose fathers, mothers, sons and daughters had failed to survive the hardships of the first cruel months, and before them was the prospect of other trials to come. That first Plymouth Thanksgiving celebration was a festival where praise was the companion of pain, where gratitude was the intimate of hardship.

That is what we might normally expect, for that is life. That also is religious faith at its best. Thanksgiving and tragedy, side by side.

ADVICE FROM A SCIENTIST

It was sound advice which Louis Pasteur, the founder of the science of bacteriology, gave to the young men of his age—sound scientific and sound religious advice. "Young men," he said, "whatever your career may be, do not let yourselves become tainted by a depreciating and barren skepticism, do not let yourselves be discouraged by the sadness of certain hours which pass over nations."

Pasteur was right. Skepticism and discouragement resulting from "the sadness of certain hours" are deterrences to happiness and achievement. The only attitude which can make life worth living and any kind of striving worth while—and this great man knew it—is the attitude which combines a realistic knowledge of the trials and the tragedies of this world with a reassuring thankfulness for the tools, the opportunities and the blessings that are ours. No world is so bad and no human life so barren but some sound reason for thanksgiving remains perfectly obvious. The real tragedy of human life begins when you and I begin to let troubles deprive us of the gifts and blessings which are rightfully ours. The real hazard to our persons and to our future arises when we have no longer a song of praise to sing, when we have lost that spirit which caused Wordsworth to write:

> Long have I loved what I behold,
> The night that calms, the day that cheers;
> The common growth of mother earth
> Suffices me—her tears, her mirth,
> Her humblest mirth and tears.
> The dragon's wing, the magic ring,

I shall not covet for my bower,
If I along that lowly way
With sympathetic heart may stray,
And with a soul of power.

Mirth and tears, thanksgiving and tragedy—these two together make up the world we live in—are the two component parts of human life.

THE COURAGE OF FAITH

The way to face the world, then, and the way to meet life is by way of a religious faith which is fully acquainted with tragedy but which at the same time is fearless in its thought and practice of thanksgiving. This is the kind of religious faith which looks at both sides of the ledger. I never tire of reading the Psalms because in them one encounters a religious faith which is thoroughly realistic about both of these aspects of human life. Here is no soft, sentimental faith with no awareness of the harsher, meaner aspects of life. A voice that is fully acquainted with tragedy speaks to us through the Psalms. Listen! "I am so troubled that I cannot speak." Again—"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried; mine eyes fail. . . ." Those are the words of one who knows what it means to sorrow and to see the troubled side of life.

And yet in the Psalms there is no song of barren skepticism and discouragement, no dreadful dirge to make one's heart weak and one's soul to tremble. A voice that is genuinely acquainted with the many reasons for thanksgiving speaks to us through the Psalms. Listen! "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving." And again—"Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee. . . . O praise the Lord, all ye nations; praise him all ye people." These are the words of one who has not lost sight of the sun beyond the clouds. They are the words of one who has not let the debit side of the ledger black out the credit side of life's ledger. Here is one who has combined a realistic understanding of tragedy with a sound reason for thanksgiving and who, as a result, has come forth "with a soul of power."

TODAY—LET US GIVE THANKS!

This is the opportunity which confronts you and me in this hour. The psalmist points the way. Paul points the way. This way is summed up in those magnificently courageous passages of praise and thanksgiving in the Psalms. It is summed up by Paul's words which were spoken upon the eve of his final imprisonment in Rome: "He thanked God, and took courage."

There was never a better time to be thankful! Never! I affirm that truth in the full knowledge that this year, for many of us, tragedy will be the companion of thanksgiving; but I affirm that truth in the full knowledge also that the spirit of thanksgiving and praise is the spirit which overcometh. Let us all, now, today, "come before His presence with thanksgiving!"

Our New Patriotism

By Richard C. Raines

Thou shalt have no other gods before me. Exodus 20:3.

"PATRIOTISM," said Samuel Johnson, "is the last refuge of a scoundrel." "Patriotism," said Nurse Edith Cavell, as the setting sun laced the wall of her cell with the black shadows of the prison bars, "patriotism is not enough."

What did they mean? Were they disparaging love of country as an unwholesome, noxious emotion to be expurgated or outgrown?

Johnson doubtless was calling attention to the fact that scoundrels, having ever sought to bedeck their dastardliness in the habiliments of respectability and honor, will as a last resort even dare to cloak their evil purposes by the patriotic sentiments and symbols reverenced and respected by the vast majority of their fellow men.

Edith Cavell, who was dying because she had helped more than two hundred derelict and wounded British and French soldiers to escape capture and get to the safety of the Dutch border, was not disparaging love of country. She was saying, as she demonstrated her loyalty by the giving of her life, that love of country is not the ultimate loyalty. This is her full statement to the English Chaplain Gahan at Brussels the night before her execution: "Standing as I do in the view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone. They have all been very kind to me here."

Edith Cavell was but reiterating the first of the Ten Commandments when she said "patriotism is not enough," not the ultimate loyalty: "I am the Lord thy God that brought thee up out of the land of Egypt. Thou shalt have no other gods before me."

It is because our love of country is being tested as that of no other generation, certainly since the Civil War, and because the scoundrel latent in the heart of each one of us is likely to come out of hiding, dressed in the sacred symbols of patriotism, and because true love of country is poisoned and spoiled if it is elevated to an ultimate loyalty, and because America is worthy of the truest sort of patriotism and loyalty, that I ask you to join me in thinking about our new patriotism which I see emerging already from the smoke and tumult and death of the present conflict.

I. PATRIOTISM IS A BLESSING

Love of country has been and can be a very real blessing to human beings.

Patriotism blesses the individual.

It helps rescue the individual from himself. If in life's most basic struggle, the struggle to shatter the

restricting shell of self-centeredness and egotism, love of country gives one a cause which draws one out of planning for his own comfort, wealth and security, then patriotism has introduced him to life's richest experience, love of something outside oneself. Patriotism has then assisted in the second birth, without which life is little more than a barren existence and the great ecstacies remain forever unknown. For thousands of American boys love of country is doing that today, giving them something worth disciplining themselves for, something worth sacrificing and dying for. One of our deepest needs is to find just that—someone, a cause or an institution for love of which we discipline ourselves and give our lives in life-unifying unselfishness. The danger of the average American has been that his ultimate loyalty would be himself, his financial and social and industrial success.

This is what Sir Walter Scott, the great Scottish poet and patriot, had in mind when he wrote his now famous lines:

> Breathes there a man with soul so dead
> Who never to himself hath said:
> "This is my own, my native land"?
> Whose heart hath ne'er within him burned
> As home his footsteps he hath turned,
> From wandering on a foreign strand?
> If such there breathe, go mark him well;
> For him no minstrel raptures swell;
> High though his titles, proud his name,
> Boundless his wealth as wish can claim,
> Despite those titles, power and pelf,
> The wretch concentered all in self,

(Here is the pith of the poem—any man "concentered all in self," cabined, cribbed, confined by the shackles of self-centeredness, is wretched.)

> Living, shall forfeit fair renown,
> And, doubly dying, shall go down
> To the vile dust from whence he sprung,
> Unwept, unhonored, and unsung.

Patriotism blesses the family.

I need not enlarge upon the importance to be attached to family loyalty. It is one of life's basic anchors, a fountain of character and strength, and when it is made ultimate, some advantages accrue. In China, we are told, family is the ultimate loyalty; the father or grandfather or grandmother is the head of the house; all the male children, when they marry, bring their wives back to live in their boyhood home; they form a sort of clan or cooperating group. Certain good results obtain. There is no need of government relief; the families look out for their own unemployed. There is no problem of old age pensions; the family is a unit. There is no possibility of a man jumping from relative poverty to extreme wealth through unusual brilliance of financial or industrial genius; he must carry his whole family with him, and the move up in life is more gradual and less dangerous. The over-independence of youth is disciplined by the needs and rights of a larger group.

But when family loyalty is the supreme determining factor in life, it has become God; and "Thou shalt have no other gods before me," saith the Lord. We obey or we suffer. So China was backward, passive; little industrial progress was made, and she was an easy prey to the peoples who had broken the shell of family as ultimate loyalty and had attached loyalty to a larger group, the nation.

Selfishness is not enough. Family loyalty is not enough.

Patriotism blesses the state.

Love of country has taught competing groups of people to cooperate for the benefit of each. Dr. Fosdick recalls that he was brought up on books like *Scottish Chiefs* and *The Days of Bruce*. How Scotland and England hated each other! What bloody wars they fought against each other! Then patriotism or nationalism included them in one love of country. Here patriotism said not "get out your guns," but "put up your guns."

In 1760 an Englishman visited our own country and wrote about it thus:

> Fire and water are not more heterogeneous than the different colonies in North America. Nothing can exceed the jealousy which they possess in regard to each other. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy for the trade of the Jerseys. Massachusetts Bay and Rhode Island are not less interested in that of Connecticut. Even the limits and boundaries of each colony are a constant source of litigation. In short, such is the difference of character, of manners, of religion, of interest in the different colonies, that I think, if I am not wholly ignorant of the human mind, were they left to themselves, there would soon be a civil war from one end of the continent to the other; while the Indians and Negroes would, with better reason, impatiently watch the opportunity of exterminating them altogether.

It is difficult to believe that we were once like that, but we were. Then patriotism pulled us together, said to the peoples of this vast continent: "Put away your animosities, your hatred, your parochial pride and egotism. And put up your guns; see how much richer and more noble and secure life can be when you cooperate through federation." A long step was taken toward internationalism when the United States of America was born.

But just as sound self-respect, unrestrained by a larger loyalty, becomes self-centeredness and egotism; just as the urge to be like other people, an accepted member of a group, becomes the largest loyalty, makes for the putty mind with no skeleton of convictions, mirroring what is in the immediate environment; just as the sex urge undirected by a larger loyalty becomes ugly lust, so love of country, when it is made the ultimate loyalty, becomes a menace to the rest of mankind and eventually to the men who so unwisely worship nation in place of God.

Worship of state is the essence of nazism and is dangerous to the world, whether found in Germany and Japan or in the United States of America. For the sake of our beloved country, we must obey the first commandment and worship no other gods before the Lord—not self, nor family, nor nation.

II. OUR NEW PATRIOTISM

A new patriotism is arising in our hearts as Americans; it differs somewhat from the characteristic expressions of love of country of yesterday but is really only a fulfillment of yesterday's patriotism at its best.

Our new patriotism is not blind.

In the first instance, it is a love of country that is not blind.

Some years ago an unusual wedding took place—a very attractive and personable young woman plighted her troth with a young man so homely, so utterly devoid of good looks that his crazy-quilt countenance had become a joke, to which he himself had become so accustomed, that, because he was liked in spite of it, he no longer minded. Several couples were gathered in a home where the young man was being ribbed about his homeliness. The father of the house, seeking to take the young man's part, said: "Well, Winifred [the young man's wife] thinks he's good-looking, don't you?" With straightforward and charming candor and with a loving wink at her husband, she said, "I'm not blind."

There is growing up a love and respect for America so deep, so confident, so true and devoted, that it sees America's faults, her mistakes, and admits them freely and seeks sacrificially to remedy them.

Our new patriotism is not blind to others' greatness.

It is not blind to the aspects of greatness in other peoples. In England we respect and admire the Magna Charta, Shakespeare, the sporting spirit, the glorious capacity of the Englishman to stick it out under almost impossible pressure, the playing fields of Eton, St. Paul's Cathedral, Milton, Browning, Tennyson, Wesley. In Germany we respect Wagner and Bach and Beethoven and Goethe, great physicians and scientists, a veritable genius among that people for organization and planning. In China—we do not know her well enough, but to know her people and her ways even a little is to realize that she is old with understanding of life, that she has much to teach us, that we are a mere child as a nation in age compared with her more than two thousand years of history and culture.

Our new patriotism sees good and bad in each and all.

It sees that there are two sides to every people. On the one hand, qualities the rest of the world can admire, qualities that have come to the forefront in part because of the physical environment upon which the nation was dependent, and in part because of the ideas, the philosophy of life, that has laid hold upon the minds and hearts of the people and molded their characters. On the other hand, there are qualities in every people which are less admirable, in fact downright repulsive and in some instances dangerous.

One realizes this better if one lives abroad for a time and sees the acts of his country and his countrymen as seen through the eyes of the newspapers and citizens of England, France, Germany, Italy, Switzerland.

> Oh wad some Power the giftie gie us
> To see oursels as ithers see us!

But this perspective, born of living among people of other nations, while it opens one's eyes to the weaknesses of his country as clearly seen by other peoples, also deepens the respect and love of his country. For he sees at first hand some of the unlovely aspects of the character and life of other nations, and recalls how much different and finer his country is in these regards. He returns respecting and loving his country more deeply.

In war we are asked to focus our attention upon the admirable in our allies and the unlovely in our enemies, as if that were all. Our new patriotism refuses to do that. It sees clearly both the good and the bad in other peoples, and in our own land. Our new patriotism requires no blinders, no prejudice, no deceit, no misrepresentation, no build-up for ourselves and blanket denunciation of the enemy. Its love of country is too deep, too loyal, too discerning and clear-eyed to need such artificial stimulants to stir it to deeds of sacrifice and loyalty.

Our new patriotism is emotionally stable.

It is not given to paroxysms of shouting and hatred and mass hysteria. There are those who are much disturbed because of the lack of passionate emotional display among our people since war has come. The attitude of America is quite different from what it was in 1917 and 1918. It is also different in England and Germany, in France and Italy. The difference represents, I believe, a wholesome growth.

Once we had complete confidence in war to settle questions, to solve problems, even to end wars. But we no longer have that confidence. We see too clearly the nature of war, what it does to any nation, and what a terrible aftermath follows in its train. There may be many people in Germany and Japan, as there are some few in this country, who still have confidence in war as such, but the basic instinct of the common people in which Lincoln had such confidence has moved beyond that now obsolete idea.

Our new patriotism is emotionally stable because it knows that only the full truth known and understood is strong. To oversimplify our problem and assert that this is a war between Hitler and his ideas and England and hers leaves us unaware that the war of ideas is going on in our own hearts and minds. He who elevates the state to the position of supreme loyalty puts nation where only God belongs, and accepts Hitler's basic idea, while allegedly fighting it. He who indulges in racial hatred works for the racial-national philosophy of nazism. An ostrich egg is still an ostrich egg, no matter in whose nest it is found.

Our new patriotism is emotionally stable because it maintains its historical perspective, its religious roots. A year ago, John Sutherland Bonnell flew across the Atlantic to attend the General Assembly of the Church of Scotland as a fraternal delegate from American Presbyterianism and the Federal Council. In his book, *Britons Under Fire,* he quotes from their profound declaration entitled "The Interpretation of the Will of God in the Present Crisis." It affirms that no nation, including Britain, is wholly guiltless of the circumstances out of which the war arose; but unhesitatingly

declares that in Germany "daemonic forces of evil have captured the very soul of a people."

And again, "a great deal of heart searching has been going on in Britain and probably the most powerful reason for the lack of hate is a spiritual one. I have heard not a few religious leaders and lay people in Britain say that they believe the war to be a judgment of God upon the sins and selfishness of Britain as of other nations, that the peoples of the world are reaping today a harvest which they themselves had sown, that only as the laws of God are accepted as the ruling principle in international and economic affairs as well as in the life of individuals may we hope to break the cycle of recurring wars."

Our new patriotism is emotionally stable because it does not respond to campaigns of hatred. It sees through them, their purpose, their partial truths, and knows that such ideas, if accepted, make us poorer, weaker citizens and supporters of the national effort. Not hatred of the Japanese, but love of liberty and truth and decency will sustain us in the long pull which lies ahead in winning the war and establishing an enduring peace.

Our new patriotism calls for world political organization.

Studying the causes of the present conflict, it sees that inadequate world political organization was one of the significant contributing features. Wherever each member of a society, family, town or state is a law unto himself, anarchy results. On the frontier this resolves itself into every man carrying his gun; then, when it gets too bad, the community organizes, sets up rules and courts to try alleged violators, and police to enforce the rules. So ordered society has come into being. Our new patriotism sees that the time has now come when nations are making world anarchy by each insisting that it has a right to do whatever it pleases. Unlimited national sovereignty should and must give way to world cooperation, the drawing up of international rules, the establishment of international organization with courts and police.

The idea that the state is judge of the right and wrong of its own acts and subject to no higher authority is nazi-theory, whether believed here or in Germany. It is the modern counterpart of the exploded ancient idea that "the king can do no wrong." When men accept that idea today, they find themselves confused by the existence of two moral codes, one for the state, another for the person. It becomes glorious to do for the state what it is dastardly to do for oneself. Obviously, here is confusion, because here is anarchy. The state cannot remake right and wrong, it cannot be the judge of its own case any more than an individual can. It tries to be God when it does so. Our new patriotism will work for a world political organization which shall make peace possible because greater justice will be the portion of every people and the pressure for war avoided or controlled.

This wholesome insight is characteristically American. Chief Justice Hughes wrote one of the first articles of our new patriotism when he handed down a decision that "in the forum of conscience, duty to a moral power higher than the state has always been maintained. . . . The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

Thus, every Sunday in the navy the white flag of religion is flown above the stars and stripes. It is the only flag that is ever so flown above the stars and stripes. Here is a symbol of the American theory of life, the essence of our liberty, God above the state; here is the finest of our old patriotism flowering forth in our new.

Our new patriotism demands that the flag be everywhere honored.

Our new patriotism loves its country so much that it is determined to stop the dishonoring of the flag of which our own citizens within the borders of our own land are guilty.

In the *Christian Advocate* appeared an editorial which called attention to a word from Lloyd George spoken during the First World War. He remarked that the British flag was more dishonored by flying over a London slum than by flying over a retreating regiment on the battlefield.

Wherever there is a factory, a defense plant, vivid with posters exhorting the workers to give their best efforts, while from the pole atop the executive offices flies a lovely flag, but beneath the flag profits are being piled up at a conscienceless and unjustifiable rate, men taking advantage of the national crisis to bleed the working man of his muscle and brain, and the country of dollars, for personal gain of the owner or manager, there the flag is being dishonored. This is not the general picture; business men on the whole are leading in the sacrificing and only ask their men to follow. But wherever this other is going on, there our new patriotism says the flag is being dishonored.

Not so very far from the offices of the *Christian Advocate* is a night club selling quantities of liquor. From the street it is possible to see a beautiful silk banner, draped with an American flag, bearing the words, "God Bless America." "Without a doubt, if any patron of that bar should trample that flag in the dust of that tawdry saloon it would start a fight, for the tavern-keeper would stoutly insist that his customers 'respect the flag.'

"But all the time the liquor-seller is displaying the symbol of patriotism, he is selling stuff that degrades citizens. Men and women who buy his wares leave his place less capable of discharging their citizenship duties than when they entered. At the very moment that the government is pleading for efficiency, that tavern-keeper is selling the stuff that makes men inefficient. At the very moment the government is pleading with the people to stop waste, that tavern-keeper is wasting the material of which good citizenship is made."

But who makes the tavern-keeper possible? The church has many among its members who do, people who feel they can take it or leave it, who feel it is their own personal business if they wish to drink, but who help make possible the tavern-keeper and the liquor

traffic, with its clever advertising, its lobbies in Washington, its inevitable alliance with crime, divorce and human misery. Whatever a man's conviction about the morality of occasional drinking in normal times, should not professed Christians and patriots today ask themselves whether they dishonor Christ and his flag, as well as America and Old Glory, when they buy and serve or drink intoxicating beverages?

Wherever Fourth of July orators, speaking under the beauteous stars and stripes, shouting their love of country, call upon their hearers to hate another group of citizens living under the stars and stripes, there they use their freedom of speech to dishonor the flag.

For the sake of our country we are asked to collect rubber and scrap iron, we are required by rationing to conserve sugar, coffee, wool and other material resources. Yet we go on squandering our human resources. Wherever labor organizations, for instance, are tightly closed against Negro laborers, the government is deprived of their efforts, and they are wounded in spirit. It is only recently that the stigma of being a Negro was lifted slightly in the armed services of our country.

We were appalled when told that 433,000 men of draft age in this land of the free were without sufficient education (fourth grade) to serve in the armed forces of our country. This is a dishonoring of the flag.

Last year 2,500,000 babies were born to United States parents; half of these will be reared in misfortune and despair; unless forceful public-health services reach such families, it is estimated that 925,000 (37 per cent) will be dead, diseased or delinquent by 1957, before they are sixteen years old. To a great extent this can be prevented; it is surely no fault of the children. It is a dishonor to Old Glory.

But these terrible blots on our escutcheon are not all of America, nor the portion from which our deep love of country arises. We remember the Pilgrim fathers kneeling in the dimly lit cabin of the Mayflower, meeting incipient mutiny, and rising to draw up the first democratic articles of association in this new world, writing at the top of the page: "In the Name of God, Amen," and continuing: "We, whose names are underwritten, . . . by the Grace of God . . . having undertaken for the Glory of God, and advancement of the Christian faith . . . a voyage to plant the first Colony in the Northern parts of Virginia; do by these presents solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politick."

We see a noble figure kneeling in agonizing prayer at Valley Forge and the incarnadine footprints of shoeless soldiers defending their homes and liberties. We hear an exultant shout, "I regret that I have but one life to give for my country"; and another defiance, "Give me liberty or give me death." We see a tall, stooped figure and hear a voice saying: ". . . that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion"; and, in one of the nation's darkest hours: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

We remember our sons on the sea, under the waters, in the air and on land, offering their lives this moment, dying for us. They have laid aside their life plans and, with no thought of personal reward, have accepted a disciplined way of life. They are doing their duty to the stars and stripes. They will not dishonor the flag. It is we who stay at home who are in the gravest danger of dishonoring the stars and stripes, we who accept the bounties the flag guarantees and our sons are striving to preserve.

Oh, our beloved America! Land of the spacious skies and amber waves of grain, whose purple mountain majesties rise above the fruited plain—

O beautiful for patriot dream
That sees, beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!

America! America!
God shed His grace on Thee,
And crown thy good with brotherhood
From sea to shining sea.

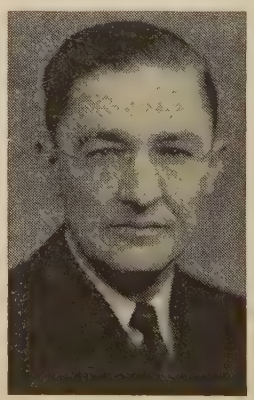
This is the dream, this is the determination of our new patriotism.

War Versus Walls

By H. Lewis Batts

Scripture reading: Nehemiah 2.

At a time when so much hangs upon the present, when the present speaks to us all with so much urgency, it is not easy to listen to the past. It is the present, and what the present is leading to, that is, the future, that monopolizes our time and our thoughts.



The past is fixed, is beyond our power to change. Only the present and the future have not solidified: we had best see to them.

This point of view has its merit, but what if we can make use of the past as a guide to our conduct in the present? I do not need to argue here that it is proper and sensible to make such use of the past even when the present raises so great an emergency as now confronts us. Indeed, it is when the emergency is greatest that we should search the experience of the race most diligently so as to gain whatever light it can afford.

LESSONS FROM AN OLD STORY

This is by way of introducing to you a story that is more than two thousand years old. It comes out of the strange but rich and colorful history of the Jews. Recall that after Solomon died, the Hebrew Kingdom became divided into two parts, Israel and Judah, with capitals at Samaria and Jerusalem respectively. In the year 722 B.C. the Assyrian "came down like the wolf

on the fold," took Samaria, and scattered the people so completely that they have ever since been referred to as "the lost tribes of Israel." Then in 586 Jerusalem fell to Nebuchadnezzar, the king of Babylon. The temple, the palace and all the principal buildings were destroyed; the walls around the city were broken down; and the greater part of the inhabitants were carried in captivity to Babylon.

But in the course of time the Persians overcame the Babylonians, and thus the Jews had new masters. Some of the Persian kings showed a strange kindness toward the Jews and permitted them to return to their old homes in Palestine. Thus we come to the year 445 B.C., and to the name of Nehemiah, a part of whose winsome story I have read to you this morning. He had many difficulties to overcome. The task of organizing his workers was great; his enemies were constantly seeking a chance to undo his work as fast as he finished it. But let me give you his own words:

> . . . the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons. . . . They which builded on the wall, and they that bare burdens, . . . everyone with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, everyone had his sword girded by his side, and so builded.

WALLS NOT NECESSARILY DIVISIVE

Walls are a sign of civilization. They stand for permanency in a dwelling-place. They indicate that here someone has put down his stake, has laid claim to a possession, and has thus announced that he will make use of his possession. Walls are not necessarily divisive: they are a means of cultivating hospitality, the fine art of intimate living with one's friends. Walls are an inseparable part of civilization wherever one finds it. There people carry on peaceful arts—quiet home life, school, church, the entire business of an organized community. Walls that are well built and well kept mean all this to us.

One of the famous lines from our American poet, Robert Frost, is this: "Something there is that doesn't love a wall." Although it isn't what the poet had in mind, I can tell him—and so can all the world now—one thing that doesn't "love" a wall: that thing is war. As one looks at the photographs of war and its deeds, one can conclude that the chief victim of war is walls—everywhere they are down, or half-way down, or tottering, or a gaping hole has been blown through them. War doesn't love a wall! It was so in Nehemiah's day, is so now, with planes ranging over cities and the whole countryside, seeking out walls and deliberately destroying them.

War and walls then are in a state of enmity toward each other. We have built a thousand thousand walls as a measure of our increasing strength to make war; the enemy, if he could, would destroy them all, for they represent our physical strength; in the same manner we try to tear down everyone he erects, for his are a measure of his strength. One day it seems like a war of planes, another day it is a war of mighty vessels, or submarines, or tanks; but at last it is indeed a war of walls of wood, stone and steel. To make war, then, we need to destroy our enemy's walls; equally, we need to build, repair and rebuild our own.

WALLS AND PEACETIME PURSUITS

But let us not get away from Nehemiah's story. The motive that impelled him was not the making of war; he was not seeking to restore the walls of Jerusalem so that he might make war upon another. He was motivated by the desire to restore a community, to reestablish his people in the pursuits of peace, so that mutual service and education and religion might flourish. Perhaps a wall around the Holy City was needed to keep out her enemies, but the meaning of it to Nehemiah was far more than that. To him it would signify the consummation of the dream of the poet-psalmist who, while in exile, wrote:

> By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song: and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

To Nehemiah this wall would stand for the revival of a Jehovah-community. If his people needed to fight while they restored the foundations of their religious society which had been destroyed by war, they would indeed fight, and fight well, but they would not neglect to continue to build and to repair for the major business of mankind, which was the building of a Kingdom of God.

HOME, SCHOOL, CHURCH AS WALLS

I have been speaking of walls of wood, stone and steel, but we can use the word in another, a figurative sense. For example, we can speak of the home as a wall, meaning a support, a mark of strength, a protection, an asset in the building of a good society. The school and the church are walls in this sense. Freedom of worship and freedom of speech are also walls of this kind. All institutions or committees or programs of action that are promoting good health, good minds, good morals or the good life dedicated to the common welfare are walls that truly are a sign of civilization, for they rise about us and over us, helping to keep out the bad and keep in the good.

I have said that war and walls are in a state of enmity toward each other. I can apply that statement to these figurative walls as well. War naturally tends to destroy them also. If we are going to make war against another nation, as we have agreed to do, we need to recognize that inevitably, unavoidably, due to the very nature of the act, we shall do many things to the injury of our own walls in this figurative sense—that is, the home, the school, the church, freedom of speech, freedom of worship, and so forth. In making

war we subordinate our normal, considered ends of living to the quick and complete subjugation of our enemy. Have we not all realized in these last few months that the methods and objectives of a nation that is trying to win a war conflict at many points with the methods and objectives of a nation at peace?

This exposes us to a danger for which we blame not our government, nor our people, nor any institution or individual, nor this particular war, but war in the generic sense. The only real solution lies in the banishing of war from the behavior of mankind. That ultimate must always be alive in the minds of men who would serve their kind, certainly in the minds of those who work for the Kingdom of God.

TODAY'S NEW CHALLENGE

But in the meantime, immediately, what can we do in the face of the present need? First of all, we must realize the need. President A. G. Ruthven of the University of Michigan recently said: "The safety of the nation must not be neglected, but full safety even in time of war involves the promotion of the welfare of the civilian population, adequate instruction for our young people, and proper consideration of the problems of a postwar world. To weaken unnecessarily the educational system at this as at any time is to increase definitely and materially the vulnerability of the nation."

From the Congress of Parents and Teachers come these words: "We must not 'sell the day to save the hour.' May it prove true that the first thing a socially useful organization should do is to be, with greater awareness, what it has always been when true to itself."

In a letter to a national church council, written last spring, President Roosevelt called upon the churches "to be steadfast in maintaining the fundamental structures of the church in its local, state and national organizations."

The home is impaired, too. Parents have less time to devote to the routine activities of the home when they are engaged in special civilian war work. But it is not only a question of time: it is a question of what to say to a small child about the war; what to listen to over the radio; how to talk in the presence of a child. How can we help permitting the small child to develop distrust and animosity for those peoples who are now our enemies? The atmosphere is charged with hate, but when the war is over and our children are grown up, we shall want them to do the almost impossible thing, that is, cleanse their minds and hearts of this feeling of hatred which the war had inculcated.

In like manner the work of the church is affected. The lessons we teach in Sunday school, the themes we discuss in young people's groups, the sermons we preach—all must be done in the shadows of this dire experience in which we are engaged.

COMMUNITY TASKS OF CHRISTIANS

But we can do more than merely recognize the need. We can refuse to let ourselves forsake the character-building programs in our community. We can increase our support of them. Let every person choose a local program in which he has not been active, and go out of his way, if necessary, to support it. Scouting, the Christian Associations, the USO, and other such organizations that are to be found in every community need the support that anyone can give without sacrificing other important interests.

We can do our part more carefully and diligently in the home. We can try to interpret the times to the children so that they will be a little less bewildered. We can turn their minds into channels other than war. We can encourage them to read literature that deals with men and women from the viewpoint of peaceful and cooperative endeavor. We can help them find an interest in the natural environment—flowers, trees, birds, the skies by day and by night. By sharing the common, ordinary experiences of daily life with them, we can partially combat the tides that threaten to overwhelm us.

And in this worthy endeavor the church lends itself perfectly to our use. We can steady ourselves there through its ministry of worship, education, fellowship and service. We can help to extend its beneficent arms into the lives of those it has not reached in our own community, abroad in our land, and abroad in other countries. The organizations of the local church—the Sunday school, young people's groups, men's and women's groups—give us all a chance to render vital service.

REBUILDING GOD'S KINGDOM

What I am trying to say is that war beats down not only walls of wood, stone and steel, but also these walls that support our common, civil life; these walls that are our security in making life the grand and glorious thing it was surely intended to be. The English preacher, G. A. Studdert Kennedy, is quoted as saying: "The world is meant to be a family; and if you treat it as a battleground, everybody loses."

If then we are wise enough to serve our society both today and tomorrow, we shall give ourselves to the rebuilding and repairing of these walls so that no matter how long and how viciously they be attacked, they will yet stand to keep out the bad and keep in the good. The danger we face is that of letting these routine but paramount duties go by default.

The policy of Nehemiah commends itself to every citizen and to every builder of the Kingdom of God: "They which builded on the wall, and they that bare burdens, everyone with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, everyone had his sword girded by his side, and so builded."

We are not confronted with the problem of a spiritual church facing a secular world, but rather with the problem of a secular church in a secular world.

T. Z. Koo.

When one compares the modern church with the early church, one is forced to confess that daring is not one of its shining virtues. Gregory Vlastos.

The Responsibility of Freedom

By Charles L. Copenhaver

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was born free. Acts 22:28.

TWO truths are here clearly stated. First, the chief captain said to Paul, "With a great sum obtained I this freedom." And, second, Paul said to the chief captain, "But I was born free." This speaks for two facts about religion and freedom. One fact is that freedom through the history of man has been obtained, preserved and transmitted only at the cost of a great sum. The other fact is that all men are, in the sight of God, free men of the same worth and equal standing.

Of these two facts about religion and freedom, we are most concerned about the first one. This first fact has our attention because each one of us, as citizens of a democratic state founded on a religious basis, is living the experience of discovering anew that freedom is obtained, as the captain told Paul, "with a great sum."

This is the fact we had almost forgotten. For the past twenty years we have been busy debunking history, dismissing religion and deciphering personality. History became for us the story of greedy men motivated only by economic drives. Religion became a quaint sort of mythology, good enough for our fathers but not good enough for us. Personality became an intriguing jig-saw puzzle to be torn apart and put together again for the amusement of all. So we debunked, we dismissed, we deciphered.

GOOD-BY TO RESPONSIBILITY!

And in this smug mood of a people which had discovered all of the answers for all of the questions, we refused to recognize responsibility. Our gifts were here. Our wealth was plenty. Our resources were endless. We accepted these free gifts: we did not accept the responsibility that goes with them. We were not mature, responsible people; we were children allowed the free run of a rich and plentiful world. Ogden Nash became our poet and his words held a mirror up to our lives and our thoughts. And he wrote for us,

> Why did the Lord give us agility—
> If not to evade responsibility?

We took these lines seriously. Gone were the days of hardship. Here were the days of two chickens in every kettle and two cars in every garage. The forests had been cut, the land was tilled, the mines were yielding ore. Our fathers, the pathetic little band that fought for our freedom at Valley Forge, the pioneers who chopped and cut their way to the west, the Blue and the Gray that fought and then united, the fellows in khaki who crossed the sea for the first world struggle—we thought they were all good fellows, but a rather simple lot. But we were not going to be simple. We were going to live on their gains.

In that well known Broadway play, "Holiday," Linda turns to her alcoholic brother in their lavish and stuffy Park Avenue home and says, "Ned, there must be some sort of life for you." "But there is," answered Ned. "Haven't I the swell Seton name to uphold? Well, I'm going to fox it. I'm going to make it uphold me!"

As a nation, we became Neds. We were not going to uphold the name of freedom—we were going to make it uphold us. We were going to fox it! But that didn't work. We know that now. We know it in a painful way. Jose Gasset, a native of Spain, said of his country: "Today we are not so much a people as a cloud of dust that was left hovering in the air when a great people went galloping down the highroad of history." We struggle in order that that shall not be said of us.

OUR GREAT HERITAGE

In the stern and searching light of the present, we see again our debt to the past. It is right that we should turn back with appreciation. We are not our own. No man is his own. No man is really self-made. This is true of our religion. Look at the growth of religion. Look at the spiritual pioneering of the prophets. Look at the long pilgrimage of man before the high peak of Jesus was reached—before it stretched above the mists. Can we say that our religion is our own? Of course not. To every spiritually hungry soul in the past we owe our present religious height.

As individuals, we are not our own. We did not pull ourselves up by our bootstraps. Whatever else we are, we are not self-created, self-made. To God, to country, to family—we are but the result of the contributions of others. No great man can ever enjoy self-pride. He is sane enough and wise enough to know the sources of his greatness.

Likewise, no member of a democracy can be smug about his freedom. He has not created it, but has received it. G. K. Chesterton was once asked why, since the Romans played such an important part in the early history of England, there were no monuments to the Romans in England. Chesterton wisely replied, "Ah, but we are all Roman monuments!" Precisely. You and I are all monuments standing in symbolic tribute to those who have created freedom for us. As in every field we should recognize our debt to those who have cleared the way—so in the blessings of country we should know our debt to those who have gone before. Kipling's words might well be our words:

> All we have of freedom—all we use or know
> This our fathers bought for us, long, long ago.

PAYING THE PRICE OF FREEDOM

Now, through the fate of history, it falls upon our generation to pay with a great sum for freedom. In each of our homes—where economic dislocation is suf-

fered, where careers are stopped, where family circles are broken—we are making sacrifices for freedom. We are learning today, with great agony, the responsibilities that go with freedom.

Why, we ask, must this happen? Why do we have to suffer? The answer is that as long as man turns to the way of the devil and away from the patiently waiting Christ, he shall suffer. That is a simple, oft-repeated truth, but its repetition does not dull its wisdom.

FREEDOM IS COSTLY

And until the Kingdom of God has been reached on earth, we shall suffer and suffer again for those things which we hold dear. As members of a greedy, intolerant and ambitious world we share the consequences of corporate guilt. We cannot escape. We struggle to retain the progress we have made. After the Federal Convention, Benjamin Franklin was walking down the street in Philadelphia when a lady accosted him and asked, "Well, Doctor, what have we got—a republic or a monarchy?" "A Republic, Madam," he replied gruffly, "if you can keep it." History is made up of the struggles of men grappling with evil forces in order to save what gains have been made. The responsibility comes to every age in one form or another to struggle for freedom.

The great Goethe speaks for us:

> Yes, to this thought I hold with firm persistence,
> The last result of wisdom stamps it true:
> He only earns his freedom and existence
> Who daily conquers them anew.

Again and again freedom must be reborn if it is to survive. Albert Schweitzer has a figure of speech that summarizes the things we are saying: "Just as the tree bears every year the same leaves, but leaves which are forever new, so must all permanently useful ideas be born again in thought." In every age freedom must be born again. Ours is the responsibility of rebirth.

'OUR SOULS ARE OUR OWN'

"And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was born free." And Paul is right, too. Both men in our text have their insights into truth. We have to struggle to keep freedom—and, at the same time, we are born free. In the eyes of God, our souls are our own. We have God-given lives and they are to be lived in freedom. It is God's will that we shall be a united world in freedom—not half slave, half free. Insofar as we struggle for God-given freedom, we satisfy the will of God. No war is righteous. No war is holy. No war is a Christian crusade. But, when we sacrifice for freedom, God is pleased. It is our lot to struggle for freedom. In that struggle, we may well remember that it is the greatest glory of a free people to transmit that freedom to their children.

We suspect that Abraham Lincoln, with his great knowledge of the Bible, knew this text. In his Second Annual Message to Congress in 1862 he wrote: "In giving freedom to the slave we assure freedom to the free—honorable alike in what we give and what we preserve."

Laymen and Missions

By A. D. Stauffacher

THERE are two ways to approach an understanding of missions. One is to think of missions as something carried on by more or less queer people, something more or less closely related to the central aim and task of the church, and constantly begging for more, never less, money from the churches. This is a false and mistaken notion. It never was and is not now the meaning of missions.

The other and true approach is to understand missions as a vital part of the gospel of Jesus, as a deep need of the human spirit, and as an inherent part of the purpose and plan of God for saving the world from the evils that fill the life of man with fear, enslavement and tragedy.

Missions are as deeply imbedded in the gospel as are the Golden Rule and the Beatitudes; they are as essential to the spiritual growth of an individual or a church as are worship, prayer, forgiveness and love; they are a continuance of that ministry of reconciling the world to the wisdom and goodness of God, which he himself carried on, in and through the life of Jesus.

In missions Christian people do together the things they can do together better than they can do them separately. Here they not only talk about the world in the light of God's purposes, they do something about this human world situation of ours. This is what they do: They send forth well trained men and women across barriers of class, color, nation and race; into areas of underprivilege, of tension and thwarted aspirations in social relationships; among people hungering for freedom and fulfillment. There the missionaries as representatives of the Church of Christ, and the Gospel of God in Christ, heal the body, enlighten the mind, set free the spirit and enrich the life of multitudes of people throughout the wide world.

MISSIONS NOT A LUXURY

These ministries awaken kindness and gratitude, they develop mutual understanding and trust, they create good will, and so lay the foundation for building a social order, a world community, wherein peace can become both just and durable. Such missions are no longer a luxury for the church, nor for our democracy. They are as needful for us as for others. We must permeate the life of the world with the spirit of Christ and develop a world Christian citizenry that will forgive past wrongs, share common resources, and serve in the faith of the gospel, or the life of the world will choke our freedoms and destroy our fellowships.

Now because missions are such a practical sharing of Christ's spirit, they are a major answer to the man who finds his religious life dull and unreal, and who wants to do something vital and red-blooded for the welfare of the world. Let him inform himself upon what missions are doing today toward building a better world for men and peoples. Let him become a regular and sacrificial supporter of this cause as an act of worship to God. Let him learn how to pray effectively

How Will You Keep Thanksgiving Day?

A Children's Sermon by Virgil C. Foster

ON THURSDAY of this week you will be feasting on turkey, chicken, ham or some other delicious holiday dish. If you keep the spirit of the day you will also be giving thanks to God for the privilege of being alive and of serving him; for it will be Thanksgiving Day.

I wonder how you will give thanks. Let me tell you what I mean. In a certain section of Africa where American missionaries are at work, the natives will not eat eggs. It is not because they do not like them. It is because each egg represents to them the chicken that can be hatched from it. To them, eating an egg is wasteful, beause it deprives them of the hen or rooster which they might have later on and which would provide much more food than the egg. An egg will provide food for one person, but a chicken will provide food for several.

PASSING ON OUR BLESSINGS

Those African natives have a good idea. There are many times that we spend the price of an egg for something of little or no real value. We waste time and energy which might be spent in doing something of importance. Why should time, money and energy be spent on things of no value when they have the power to do great good in the world? One way of expressing our thankfulness on Thanksgiving Day, or at any other time, is by using the blessings that are ours in the way that they will do the most good.

The children of one church sent twenty-five dollars to a missionary in China to be used for some special need for which there was no other money. The children might have used the money to pay for a picnic or a party. Picnics and parties are good things. They decided, instead, to send it to their missionary. With the money the missionary and some of his co-workers built a small church to replace one that had been destroyed by a flood. Think of it! A whole church built at a cost of twenty-five dollars. It was made of sun-dried brick; and the windows had paper panes instead of glass. Yet it was an attractive place of worship. That is a good-sized chicken to be hatched from an egg of twenty-five dollars.

The price of an egg, a bar of candy or an ice cream cone in America will keep a child in China from starving for several days. The price of a stick of chewing gum per day, saved for a year, will provide medical and hospital care for a patient in a missionary hospital for Negroes in the South.

THE TRUE SPIRIT OF THANKSGIVING

Some Boy Scout and Girl Scout troops find in their meetings only enough time to play the games they like most and to pass a few tests. Other troops spend less time in games in order to have time to make toys for children who will otherwise have none for Christmas. These Scouts would agree with the African natives that eating an egg that might become a chicken is wasteful; or that using all of your time for games is wasteful, when some of it could be used to bring Christmas cheer to unfortunate children.

Again, I wonder how you express your thankfulness for the blessings of food, home, education, friends, books, toys and health that are yours. Do you show your appreciation simply by enjoying the things you have, then thanking God for them? If so, you may be like an African native would be if he ate an egg all by himself. Perhaps you show your appreciation by sharing the things you have with other people; and by using some of your time, your skill and your energy to make other people happy, too. If so, you are like the native who saves the egg in order that a chicken might be hatched from it that will feed several people. More than that, you keep the real spirit of Thanksgiving Day.

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for the life of the world in this tragic time. Then he will find his religious life taking on reality and enthusiasm as he too becomes a builder of men and of a community of Christians eager and able to sustain a world order wherein peace becomes the fruit of righteousness, where human personality is respected, and freedom finds a permanent home.

Missions afford any man an opportunity to join with other men in doing things together in the name and spirit of Christ, things that fulfill for others the will and purpose of God, that enrich human lives, and that make for peace and good will among men on earth.

When the world on the whole approves of what the church is doing it is a sign that the world has caught up with the church and it is time for the church to take a step in advance.

Edwin E. Slosson.

Maxims of Public Speaking

By Lionel Crocker

THROUGH the years the truths of public speaking have been expressed in terse sayings which have value for the public speaker. A few of these which I have gathered here and there are as follows:

1. *Stand up! Speak up! Shut up!* These have been called the three "ups" in public speaking. In this concise statement we have a warning against some of the fatal weaknesses of public speakers. Many young speakers pay no attention to posture—they slump. Many do not make themselves heard, they are inaudibile. Finally, like every other inexperienced artist, they do not know how to conclude. Only the excellent public speaker knows how and when to quit.

2. *The three in's of public speaking.* Every speech should interest, inspire and instruct. Many speeches do

two of the three but leave out the inspirational factor. The keynote of all good speaking is that of interestingness. People are interested in what they like. There must be a common bond between the speaker and the audience; the good speaker quickly gets on common ground. The speaker should lift his audience; he should raise their morale. He should tie up what he says with their emotional drives. Finally, the listener must get something to think about out of the speech. Will the ideas keep coming back to consciousness?

3. *If anyone is ever fool enough to ask you to speak, be fool enough to speak.* Beginning speakers often doubt their ability. They are likely to refuse the invitation to speak because they think they have nothing worth while to say. Perhaps others believe in you more than you believe in yourself. Just as a doctor always responds to the call of the sick, so a public speaker should respond to the call to speak. Only by speaking will you learn to speak.

4. *"Fust I tells 'em what I'm goin' to tell 'em, then I tells 'em, then I tells 'em what I told 'em."* This is said to have been the formula of a successful colored preacher. It has the elements of good organization: introduction, discussion and conclusion. The rhetorical element of repetition is effectively stressed in this homely formula.

5. *"Begin low, proceed slow, rise higher, take fire, when most impressed be self-possessed, to spirit wed form, sit down in a storm."* This is an easily remembered formula for the delivery of a speech. It cautions restraint, self-control. If the speaker should say this formula to himself as he goes onto the platform, he would not ruin his speech by many of the common faults in voice and delivery. This formula teaches the speaker the value of climax; it warns him to stop when he has the audience in his hands.

6. *"If you don't strike oil in three minutes, perhaps you are boring in the wrong place."* In this epigram the speaker is advised to get to his subject, to his central idea, quickly. He must not dawdle. Give the audience the theme quickly, set their minds going in the direction you are taking. If you have nothing which challenges the audience, you had better stop.

7. *Think yourself empty, read yourself full.* An audience comes to hear what you think on the subject in hand, not what you have read on it recently. By thinking over the subject you realize where your information is scanty and needs to be replenished. By thinking over the subject the organization of the material will gradually emerge. By thinking first and reading afterwards, you will be original in your handling of the subject. The speech should be *You*, not a book!

8. *"A speech should be like the leaping of a fountain, not the pumping of a pump."* So said the great preacher Phillips Brooks. The speaker should be fluent. The speaker must like to speak. There must be enthusiasm, joy, abandon in speaking.

Do we care for peace? The answer cannot be given solely in terms of the prevention of war. It can only be given in terms of an ideal transcending that of mere warlessness, and opening up prospects of infinite progress in mutual helpfulness among individuals and nations toward the creation of a world worthy, at last, of man and his Maker.

HENRY WICKHAM STEED.

A Pastoral Prayer

BY ROY C. HELFENSTEIN

HEAVENLY FATHER, God of the ages past, of the present, and of all time to come, God of all peoples and of all races of men, we pause in united praise and prayer to Thee.

We thank Thee for the privilege of living in Thy world. We thank Thee for our nation and for our heritage of freedom. We thank Thee for the unselfish, forward-looking, noble-minded men and women of the past whose chief purpose in life was to serve their generation and posterity. Grant, O God, that we too may be numbered among those who are motivated by the desire to reverence and honor Thee and to be a blessing to our fellow men.

We thank Thee for the life of Jesus Christ who was the personification of all that is good and beautiful and great in human life—the embodiment of Thine own divine nature. Today we would renew our allegiance to him and to the church that bears his name. Baptize each of us who profess to be his disciples with Thy divine concern for Thy world and its needs. Baptize us with Thy Holy Spirit—the spirit of Jesus Christ our Lord and Savior—that we like him may not count our lives dear unto ourselves, but rich with the high privilege of service to our day and generation.

In the consciousness that though we are here today we too may be gone tomorrow, and that no one can tell what a day may bring forth, may we each one of us be inspired to resolve to set our lives in order before Thee—to repent of our sins, to seek Thy divine forgiveness, and to consecrate our lives and our talents in the service of Thy church and Thy Kingdom.

We pray for the members of all the churches throughout the world that they may be specially blessed of Thee in response to their fuller consecration to Thee. Give power to Thy Church Universal, O God, that the light of its faith may burn with steady brightness amid the tumult and darkness of our times.

Refresh our souls with Thy holy presence, calm our spirits, illumine our minds, and make strong our faith in the ultimate triumph of all that is true and good and right. We ask this in the name of our Lord Christ. Amen.

Sermon Outlines *from* PULPIT Readers

The True Foundations of Democracy

I. Introduction—We hear it commonly said that religion is being defended by the armies of democracy. This belief is a reversal of the true relationship. It is Christianity which provides the bulwark and basis of democracy. Its enemies recognize that, even if its friends do not. Three elements in the Christian faith feed the democratic way of life.

II. Body of Sermon—1. The sense of the dignity of the individual, arising out of the conviction that man is a creation of God, makes for equality and freedom. Illustrated by the incident of Ahab, Naboth and Elijah. 2. The Christian conception of the sinfulness of man, more profound than the cynicism of ancient or modern tyrannies, makes for suspicion of those who exercise power and the elevation of the lowly. Reflected in Amos, in the Magnificat, even in Paul. 3. The Christian faith that human destiny is a common, universal destiny holds that no man or group can realize its goal, except in fellowship. Incidents in *The Moon is Down,* by Steinbeck, suggest that even victorious conquerors are compelled to see this.

III. Conclusion—"God is no respecter of persons." Any aristocracy founders on this truth. May we build, in this land and every other, on the love and the righteousness of God, a true democracy of man.

(Huber F. Klemme, Grace Evangelical and Reformed Church, Grosse Pointe Park, Mich.)

Overcoming Fear

Text: Why are you so easily frightened, you men of little faith?—Matthew 8:26 (Weymouth).

I. *Introduction*—Fear is abroad today. Even in normal times fears abound—fear of the consequences of what we did yesterday or today, fear of tomorrow. These fears cannot be laughed off. For fears can become the focal points for deadly spiritual and personality infection.

II. *Body of Sermon*—What can Christianity do about fear? Did Christ recognize it and prescribe for it, as he did for sin? We find the disciples and others continually turning to him with their fears, and he helped them. What was his prescription? (1) First, he insisted that these people face realistically the causes of their fear. "Why are you so easily frightened?" Psychologists and psychiatrists are following his lead. Most adult fears are difficult to trace back to their roots. Their origins are deeply hidden in the unconscious areas of the mind. But these roots must be located before release from fear is to be won. (2) Second, Jesus endeavored to replace fear by faith. But that faith must be a valid one; it must have authority, power, and, above all, permanence. Superstitions will not do; when they fail the ruin may be more devastating than the fears they replaced. Why our fears today? Because our faiths have been wrong. We have depended on the power of money and might. But the present catastrophe and collapse have proved their weakness. On what shall we depend to be freed from fear? What are the ultimate securities? (a) Character. (b) Service. (c) Immortality. These all are based upon a still deeper foundation: the God of Jesus Christ.

III. *Conclusion*—It was faith in Jesus that brought calm to that pitching ship on the Sea of Galilee. So, amid the tempests of today faith in his power and goodness can transmute our fears into an abiding sense of security. "Perfect love casteth out fear."

(George H. Tolley, Calvary Baptist Church, Minneapolis, Minn.)

Calmness Amid Confusion

Text: In quietness and confidence shall be your strength.—Isaiah 30:15.

I. *Introduction*—In the maddening confusion of our day each of us seeks that calmness and tranquility which will bring peace and quietness to our souls. In the face of warring conditions without, how can we find peace within? In the face of confusing conditions what can an attitude of calmness do for us? How can it enable us to conquer confusion?

II. *Body of Sermon*—(1) *Calmness gives us perspective.* Many people have faulty perspectives of the world situation. We need to see things in their right relationships. Isaiah looked at history as a whole to gain insight into the needs of his day. We need the perspective which prevents panic, and which uses peril as a stimulant to action. We must place our situation against the panorama of history and experience. (2) *Calmness gives us self-possession.* It is easy to lose self-control in these days. We must keep control of self if we are to keep control of the situation. Many of us have lost ourselves in the maze of today's confusion. We must find ourselves and regain self-possession. Jesus' source of power came from contact with God. He had self-possession in every crisis. The calmness which comes from faith in God brings with it a sense of self-possession. (3) *Calmness gives us renewed faith in God.* There is an interaction here. Calmness brings faith and faith brings calmness. We can look to Jesus and find this renewed faith which will enable us to remain calm even on the stormy sea of life in today's world. We need the faith which sees beyond disaster. We need the confidence which places all in the hands of God.

III. *Conclusion*—The words of the ancient prophet have rich meaning for us today. He points the way to peace within, to perspective, to self-possession, to renewed faith in God. Hear him and hearken as he indicates to us the real secret of being calm amid confusion.

(Hoover Rupert, Methodist Church, Thayer, Kan.)

The Addition that Subtracts—and Adds

Text: That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth. Ephesians 4:22-24 (R-V.).

I. Introduction—Putting on Christ, becoming a Christian, is often looked upon as involving sacrifice of the "good things" of life, taking up a cross. It does take away many things, but these things are those without which we are better off. And, in addition, such a step adds much of eternal value.

II. Body of Sermon—(1) Add Christ to your life and you subtract: (a) your sin and shame; (b) fear, a fundamental evil; (c) soul defeat; (d) eternal death. But there is subtracted nothing worth while. (2) Moreover, when you add Christ you also add: (a) divine grace, to cover your sin; (b) holy boldness, confidence, in place of fear; (c) a living faith—in Christ—bringing victory in place of defeat; (d) eternal life, eliminating the fate of death.

III. Conclusion—Is my life, your life, cluttered up with soul-destroying values? Let us open the heart's door, and permit the waiting Christ to come in. Though it means to us a spiritual housecleaning, we shall have him, and the riches and beauties he brings with him.

(Henry F. Pollock, Methodist Church, Marion Center, Pa.)

The Preacher's Greatest Problem

By Lewis H. Chrisman

IN the days when I was a young "local preacher" supplying an occasional pulpit a friend accompanied me on three preaching expeditions on successive Sundays. For high and obvious reasons I used the same sermon each time. As we were returning from the third trip I casually remarked, "You'll soon know this sermon by heart." "Why," said he, "have I heard it before?"

I found his reply amusing. Every now and then through the years I have used it as a humorous illustration. Occasionally in times of fear of repeating myself the memory of it has been comforting. Yet far below the surface there is a deeper significance. Here was a man who was an active churchman, punctilious in his attendance, who had lost the power, if he had ever possessed it, of listening to sermons. Even a kindly personal interest in the preacher did not break through his armor of inattention. The big question which this incident might suggest is: "Are there many like him? To what extent are the members of congregations absolutely non-listeners or at the best, or worst, passive in their attention?"

● *Thought and 'Piety' in Sermons*

My next illustration also goes back to my college days. A group of students were indulging in a Sunday dinner discussion of the sermon which they had heard a little while before. One said, "I like Dr. Berger because he always makes me think." Another, a ministerial student, answered: "That's my big objection to him. He keeps you thinking all through the sermon, and I don't want to work my mind too hard on Sunday. I like a calm, pious, worshipful sermon that gives a fellow a chance to sit and dream. I always feel more as if I had really been to church after a sermon of that kind."

Years later a friend was inviting two of us to go with him to his church. The sermon was to be in German, a language of which the third man in the group did not know a word. Consequently he hesitated to attend the service, but our host said, "Come on; it will do you good anyway." I tried to reinforce the invitation by saying, "You'll enjoy the music and be helped by the worship service." This, however, did not go far enough to suit our friend and he added: "I believe that God will make a sermon help a man even if he does not understand a word of it." It need not be said that this remark, in spite of its impeccable ultra-piety, cannot be defended from the point of view of truthfulness.

The purpose of a sermon is never soporific. The old farmer in Tennyson's "Northern Farmer, Old Style" was the exact opposite of being an ideal listener:

> An' I hallus coom'd to's choorch afoor moy Sally wur deäd,
> An' 'eärd 'um abummin' awaäy loike a buzzard-clock ower my 'eäd,
> An' I niver knaw'd whot a meän'd but I thowt a 'ad summut to saäy,
> An' I thowt a said whot a owt to 'a said, an' I coom'd awaäy.

One wonders, though, whether or not he does not represent a calamitously large number of churchgoers. It must, nevertheless, be recognized that there is infinitesimally small positive value in such listening. S. I. Hayakawa, in the chapter on "Affective Communition" in his book *Language in Action,* makes the following statement:

Lewis H. Chrisman

"First, it should be pointed out again that fine-sounding speeches, long words and the general *air* of saying something important are affective in result, regardless of what is being said. Much of the time when we are hearing or reading impressively worded sermons, speeches, political addresses, essays or 'fine writing,' we stop listening critically altogether, and simply allow ourselves to feel as excited, sad, joyous or angry as the author wishes us to feel. If the author is a man to be trusted, there is no reason why we should not enjoy ourselves in this way but to listen or read in this way habitually is, of course, a debilitating habit. There is a type of churchgoer who exhibits the result of habitually listening in this way: he enjoys *any* sermon, no matter what the moral principles recommended, no matter how poorly organized or developed, so long as it is delivered in an impressive tone of voice with proper (i.e., customary) musical and physical settings."

● *'Thirty Minutes to Raise the Dead in'*

After a well known American politician had delivered an eloquent address on the hustings an old man of foreign birth, in a vain effort to find words in his limited English vocabulary to compliment the speaker, finally managed to say, "That was a fine noise you made." A speaker who succeeds in getting his audience, or congregation, to enjoy themselves in this way is not entirely failing, but that he is perilously near to doing so cannot be denied.

John Ruskin has spoken of the half-hour sermon period as "thirty minutes to raise the dead in." Those who are spiritually dead will not be brought back to a consciousness of unseen realities unless they hear the sound of the trumpet which awakens them intellectually. Back in the days of colonial New England the minister was frequently spoken of as a "teacher." The two professions have much in common. No teacher can instruct or stimulate an inattentive student. Neither can the preacher get at the minds and hearts of cat-napping, wool-gathering men and women.

● *'The Aristocracy of the Attentive'*

This is not an indictment of all churchgoers. It would be just as illogical to indict an entire congregation as it would be a whole people, and that cannot be done, as Edmund Burke told us long ago. In every community there are to be found those belonging to what Dr. Luccock has so felicitously described as "the aristocracy of the attentive." But at the best it is by no means easy for the public speaker dealing with fundamental truth to compel the attention of the vaudeville-minded or the movie-minded. And in many instances the mental processes of the habitual churchgoer have been vitiated by a wrong attitude toward preaching.

Within the past year a minister received a compliment which he reports has caused him some thought, and even considerable worry. One of his members came to him and expressed her appreciation of the practical, vital note in his sermons, but she rather spoiled the effect of her encouraging words by adding, "They are so interesting and helpful that I don't suppose we ought to call them sermons." It happens that that particular preacher has for many years given an unusual amount of attention to the field of homiletics. What is to be known about the art of sermon construction, he knows. Consequently he could not help wondering why his appreciative friend hesitated about classifving his productions as sermons. The explanation seems to be that in her experience preaching was something remote from life and tedious rather than inspiring. She had unconsciously come to the conclusion that it had to fit into certain very definite and somewhat antiquated grooves. The more widely such erroneous ideas prevail, the harder the task of the preacher.

● *When Nothing Happens*

Some years ago a college president in speaking to one of his advisers concerning an utterly ineffective but excessively popular member of his faculty, whose main stock in trade consisted of an unctuous amiability, remarked, "I'm afraid that there is nothing happening in his classroom." Classrooms have no monopoly on this state of innocuous desuetude. Although the writer of this article has frequently expressed in print his high regard for the output of the modern American pulpit, he cannot go so far as to claim that there are no instances in it which fail to exert a strong, positive, militantly Christian influence. Preaching which is downright harmful is so infrequent that its influence is negligible. Really poor preaching is that which is satisfied with simply going through motions.

A minister who for twenty years had occupied the pulpit of a large and wealthy church stated that during that entire period he had no reason to believe that he had ever said a single word that had offended any of his congregation. It would be hard to think of a more definite confession of a bankrupt ministry. Such a preacher has never brought his congregation into contact with any of the findings of enlightened scholarship. He has never challenged the petty provincialism of Gopher Prairie or the social smugness of Middletown. He has fitted snugly into a pattern of shoddy thinking and cowardly compromise. Here again "nothing has happened," or nothing that was worth happening.

● *How to Secure a Hearing*

Of all "preacher problems" connected with the pulpit the greatest is how to secure a hearing. That most preachers are interested in the field of homiletics is not to be taken for granted. This is one of the paradoxes of the profession. The preacher who feels that topics having to do with the art of preaching are not worthy of attention is an inexplicable problem of the psychology of the profession.

Most of us have met the erudite youth fresh from the graduate school who has got it into his head that the whole matter of making and preaching sermons is an elementary subject which should be given only a minor place in his studies and activities. And even more unfortunate is the man who has developed the complex that all sermons must be of the same type. Just so much space should be given to an exposition of the text. And, of course, there should be a given number of "propositions" and a neat little "conclusion" tacked on at the end. Then it is all as simple as the rule of three. It may be that an occasional seminary department of homiletics must share the responsibility for this mechanical, dogmatic, arid type of sermonizing, but most of us make our own ruts. And no matter how excellent a method, if we reach the place where we feel that it represents the only possible way the result will be colorless, sterile, dead.

It was Kipling who wrote:

> There are nine and sixty ways of constructing tribal lays,
> And-every-single-one-of-them-is-right.

● *The Wide Range of Homiletic Approach*

We have no reason for believing that ways of effective preaching are any more restricted. Among the helpful books about preaching are such volumes as Henry Sloane Coffin's *What to Preach,* Carl Patton's *The Use of the Bible in Preaching* and *The Preparation and Delivery of Sermons,* Arthur W. Hewitt's *Highland Shepherds* and *God's Back Pasture.* These illustrate with clarity the wideness of range of homiletical approach.

A study of the more than fifty volumes of the Harper Sermon Library gives further evidence of this. Four more recent books of sermons just now happen to be standing together in my bookcase. They are *Facts That Undergird Life* by Paul Scherer, *Sidewalk Sermons* by Roy L. Smith, *We Face Calvary and Life* by G. Ray Jordan, and *Sermons on the Inner Life* by Charles H. Heimsath. Although these sermons are good reading on account of their intrinsic value, it is especially rewarding to study them to note the varying ways of securing results.

No one can reread Alexander Whyte's *Bible Characters* without being impressed with the exceptional possibilities of biographical preaching, especially in the Old Testament field. In this connection mention should be made of *Great Men of the Bible* by Walter Russell Bowie, and *Sermons on Old Testament Heroes* by Clarence Edward Macartney.

● *The Peril of Monotony in Preaching*

One of the surest ways of winning the battle for a genuine, active, creative hearing is a variety and richness of appeal. In 1883-84 the Lyman Beecher Lectures on Preaching at Yale University were delivered by Nathaniel J. Burton, once pastor of Park Church, Hartford, Conn., and published under the title *In Pulpit and Parish.* These lectures, which Charles E. Jefferson upon their being reprinted in 1925 characterized as "one of the very best courses in the entire Lyman Beecher series," contain a passage which should be quoted here. It is found in the lecture entitled "Legitimate Elements of Variety in Church Service."

Dr. Burton quotes a deacon who in speaking of a certain emotional evangelist remarked, "This is a very poor community to cry in." Then he adds: "And it is a poor community to do any one thing in monotonously. All sorts of sermons are open to us to preach. And let us preach them. Sometimes we may take the modern newspaper article for our model and be short, direct and businesslike, letting exordiums and perorations, heads and applications, appeal and hortations and all that kind of valuable machinery go. Sometimes, however, we may put all the machinery in. . . . Sometimes we may wrestle on a subject till we exhaust it, but more often we had better take a lesser task and treat only an interesting corner of the subject, getting through in twenty minutes, if we have luck. Why be monotonous? I say again."

It was Bishop William Quayle who coined the phrase, "the sin of being uninteresting." The preacher who avoids this sin is certain to be heard.

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• WHO'S WHO in THIS ISSUE •

REV. EDGAR DEWITT JONES *has been* minister of Central Woodward Christian Church, Detroit, Mich., since 1920, having served First Christian Church at Bloomington, Ill., from 1906 to 1920. He was president of the Federal Council of Churches 1937-38.

Rev. DELOS O'BRIAN *has ministered at* First Unitarian Church, Wilmington, Del., since 1937. He has been president of the Unitarian Ministerial Union and has held other important positions in his denomination. He received his education at DePauw and at the Boston University School of Theology.

Following pastorates at Newton and Scituate, Mass., and at Providence, R. I., Rev. RICHARD C. RAINES became minister at Hennepin Avenue Methodist Church, Minneapolis, Minn., in 1930. His education was received at Cornell College, Boston University and Oxford University.

Having received degrees at Hartford School of Religious Education, Rev. H. LEWIS BATTS served as director of religious education at Lake Avenue Baptist Church, Rochester, N. Y. Since 1935 he has ministered to students in Kalamazoo, Mich., for Baptist, Congregational, Methodist and Presbyterian churches.

Rev. CHARLES L. COPENHAVER *has an* M.A. degree from Columbia and graduated from Union Seminary last year. Following a four-year pastorate at Edgehill Community Church, Spuyten Duyvil, N. Y., he went last spring to the pastorate of the Congregational Church in Plainfield, N. J.

Rev. A. D. STAUFFACHER *is minister of* the Missions Council of the Congregational Christian Churches. His contribution in this issue looks toward the observance of Men and Missions Sunday on Nov. 15.

Rev. ROY C. HELFENSTEIN *is minister of* First Congregational Church, Mason City, Iowa.

Rev. VIRGIL C. FOSTER *is associate minister* of the Pilgrim Congregational Church, St. Louis, Mo. He is now preparing a volume of children's sermons.

Prof. LIONEL CROCKER *is head of the* department of speech in Denison University.

Dr. LEWIS H. CHRISMAN *is professor of* English Literature in West Virginia Wesleyan College.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

FREDERICK W. BURNHAM, Seventh St. Christian, Richmond, Va. "What Is the World Coming To?" Rom. 8:18, 19—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God."

HOOVER RUPERT, Methodist, Thayer, Kans. "They Were Expendable." Heb. 11:13—"They all died in faith, not having received the promises."

FRANKLIN P. HARRIS, Howard Park Methodist, Baltimore, Md. "Faith a Priority." 1 Cor. 13:13—" . . . and now abideth faith."

WILLIAM H. HUDNUT, First Presbyterian, Springfield, Ill. "Take a Long Look at Life." Eccl. 7:8—"Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit."

ROBERT F. FILLMORE, Methodist, Corinth, N. Y. "The Man Who Dared to Rebuild." Neh. 4:6—"So built we the wall . . . for the people had a mind to work."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

VICTOR P. WIERWILLE, Evangelical and Reformed Church, Payne, Ohio. "The Ministry of Illumination." Luke 1:79—" (He came) to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

G. MERRILL LENOX, New York, N. Y. "The Christian's Higher Ground." Matt. 5:20—"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

DOUGLAS G. EADIE, Oak Park Ave. Baptist, Berwyn, Ill. "A Declaration of Dependence." Psa. 85:1—"Jehovah, thou hast been favorable unto thy land."

FRANK L. BROWN, Methodist, Milford, O. "A Vital Weapon for Desperate Hours." Eph. 6:18—"Praying at all times in the spirit with all manner of prayer and entreaty—be alive to that, attend to it, unceasingly." (Moffatt)

WILBUR WALLACE, Capital Christian, Tallahassee, Fla. "He Was Expendable." John 10:15, 18—"I lay down my life . . . no man taketh it from me, but I lay it down of myself."

F. JAMES SCHRAG, Congregational, Oak Lawn, Ill. "Advice for Times of Adversity." Matt. 26:52—"Put up thy sword."

CHARLES L. DUXBURY, Community Church, Gilman, Iowa. "Keep Open House." Heb. 13:2a—"Take care to keep open house." (N. T. in Basic English)

C. RALSTON SMITH, Pine Street Presbyterian, Harrisburg, Pa. "The Spot That Won't Wash Off." Jer. 2:22—"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord."

THE EDITOR'S PAGE

The Event of the Month

SEVERAL movements toward the merger of denominations are in progress at the moment. Two have come out into the open during the past month. A plan for the union of the Congregational Christian and the Evangelical and Reformed churches has been formulated by a joint commission and is now up for consideration by the two bodies. Peculiar significance attaches to this rapprochement because it would bring together two denominations representing the two main streams of the Protestant Reformation—the Anglo-Saxon and the Continental. Of the many unions that have taken place during the past thirty years (there are more than two score of them, I believe) I do not recall one in which these two streams were represented. There is a great challenge here to both these Christian groups to prove how far-reaching is the ecumenical spirit which is abroad in all Christendom. The other movement for union is that of the Evangelical Church and the Church of the United Brethren. These bodies are much alike in temper, theology and organization. Both are fashioned on lines with which Methodism has made us all familiar. Few if any changes in structure or procedure, or even in ecclesiastical vocabulary, will be required if a union is effected. The General Conference of the Evangelical Church voted in October with virtual unanimity to adopt the plan of union proposed by a joint commission of the two bodies. The General Conference of the United Brethren meets in 1945, when action will be taken. But both bodies have been working in close cooperation in projecting the plan of union, and the prospect of achievement is hardly to be doubted.

Moves Toward Church Unity

The Book of the Month

THE SPIRITUAL LIFE. *By Edgar Sheffield Brightman. Abingdon-Cokesbury. $2.00.*

IT IS high time that some wise man take the word "spiritual" out of the context of uncritical and all too sentimental use and subject it to searching examination. The lot has fallen on Dr. Brightman to do this—and it could fall upon no one abler to do it right. He himself says that he wrote this book because it *had* to be written. And you can detect from beginning to end the vigorous pulsebeat of compulsion under which he is grappling with a most elusive and difficult, but unescapable, reality. The book is not a homily on the spiritual life—it is a philosopher's analysis of the meaning of the "spiritual" and an interpretation of its transcendent place in the world of reality. Yet it opens up springs of religious living which will refresh and sustain and *discipline* all our spiritual devotion. I hesitate to indicate in my brief space what Dr. Brightman's conception of the spiritual is, for his book deals with so many of its aspects. But I gather that the spiritual is man's longing for the highest values, that this longing is subjective, but that the values are objective, that the longing itself is prompted by the real existence of the values, and that the totality of the values and our longing for them is the Divine Spirit who is the source of the importance or unimportance of everything in the visible world. This book will save you from a lot of nonsense to which we are all addicted, and will put firm ground under your feet when you speak of or try to live the spiritual life.

A Thought for the Month

WHEN you are asked some such fundamental question as this: What is Christianity? do you think first of certain moral ideals like those expressed, say, in the Sermon on the Mount, or do you think of something else? My guess is that for most modern Christians the first impulse would be to say that Christianity is a way of life, patterned after the way Jesus lived, and that it consists in striving after the ideal which has been defined for us by his example. This answer would be true, grandly true, but would it be the whole truth about Christianity, an adequate statement of what Christianity is? Would Christianity, conceived centrally and radically as the good life, with Jesus as our model, get us very far toward the realization of its own ideal? I doubt it. Jesus is far more than an example for us to follow. He is the revealer of God as well as the revealer of man's true nature. Indeed, he reveals man's true nature because he reveals God's nature. In him we see our highest selves as in a crystal mirror, but in him we also see God's true self. We must never let that deeper aspect of his revelation be eclipsed by any moralistic interpretation of what is currently called "the Jesus way of life," an expression which I dislike. I am convinced that we do not fully grasp the significance of the cross of Christ. It means more, much more, than the fidelity of Jesus to his moral principles, a demonstration of his moral integrity even unto death. There have been innumerable such demonstrations of human fidelity to the truth and the right, but in none of them has man found salvation. In Christ's death the veil was withdrawn, and God showed himself as the eternal Sufferer, crucified by man's sins, and saving man by his forgiving grace. This is the everlasting Christian gospel—the good news which no moralistic interpretation of the cross must be allowed to hide. What, then, is Christianity? It is this revelation of the Reality that lies beyond all our morality, beyond all our idealism. If we lose sight of it we are left trying to lift ourselves up to Christ's level by our own bootstraps.

Moral Idealism and Christian Realism

Charles Clayton Morrison

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